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*The Philosophical Review* contains an article by Prof. John Grier Hibben, of Princeton University, entitled "The Test of Pragmatism," which deals critically with the subject. Professor Hibben concludes his article as follows:

"We may regard ourselves as artists in the composition of the truth, but hardly as creators.

"As to this constant factor, which appears in every problem confronting our thought, Professor James thinks that it is one that is being gradually formed by us. As to the unity which seems to underlie the world of our experience, he insists that it is only a possible empirical unification, the *terminus ad quem* of our constructive thinking. The world, however, is not merely approaching unification,—that 'far off *human* event, towards which the whole creation moves.' Too many elements are combining, too many lines are converging towards the same point, for us not to think that there is something behind as well as before this onward movement. There must be a unitary ground, if there is to be a unified goal. And there is much to be said in defense of the old scholastic formula, that what is last in execution must be first in conception. This may describe the programme according to which the history of the world as a whole has unfolded, as well as the manner in which the individual orders his single life. We are not in a 'closed and finished universe,' it is true; but, on the other hand, we are not in a universe which is solely of our own making. We are in a universe which, while in the making, is nevertheless unfolding according to the laws and trend of its own potentialities. And if we believe that certain ends will be realized ultimately, and the complete unification of the whole finally disclosed, may not the consummate reality have been from the beginning, even though in a potential form? And so far as the universe is fashioned by human touch, is it not our primary task to understand the truth of things as they are, so that we may the better realize the truth of things as they ought to be?"

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Hermann Strack has published a new and thoroughly revised edition (the fourth) of his "Introduction to the Talmud" (*Einleitung in den Talmud*, Leipsic, Hinrichs, 1908). He has neither the intention to criticize nor to write an apologetic treatise, but wishes to serve the truth. He only denounces vigorously the idea that the Talmud contains passages which are not accessible to Christians possessed of the necessary information.

The book contains an exposition of the history of the Talmud, its parts and treatises, an alphabetical index of its contents, the Palestinian and the Babylonian Talmud, the Extra-Canonical Treatises and Chronological Lists of its authors and description of the character of the Talmud, and finally samples of the text in German translation. The book will prove useful to all interested in Talmudic lore and is published by Hinrichs as the second instalment of the publications of the Institutum Judaicum in Berlin.

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American theologians who may have met Prof. Carl Clemen of the University of Bonn, will be interested to know of the appearance of a book from his hand, containing 300 pages, and bearing the title *Religionsgeschichtliche Erklärung des Neuen Testaments*, published by Alfred Töpelmann (formerly

J. Ricker) Giessen, 1909 (Price, 10 m.). It treats the problem of the dependence of primitive Christianity upon non-Jewish religions and philosophical systems. The first "general" part treats of Christianity as a whole and then of special doctrines, viz., the doctrine of God and intermediate spiritual beings, of the end of the world and of life after death, of the ideas of justice and sin, all of which is already contained in Judaism. Then he treats of the new views, the personality of Christ and the trinitarian formulae, ritual worship and the Church institutions of baptism and the sacrament.

The second "particular" part treats of the life and doctrine of Jesus, the story of his infancy, his baptism and temptation, his ministry, his passion and resurrection.

Further he treats of the Pauline theory, and finally the Johannine literature.

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It is a symptom of the times that a number of enterprising publishing houses are coming to the front simultaneously with dictionaries of the Bible. Some time ago the field was monopolized by the ponderous encyclopedia of Herzog, which existed for a long time only in its German original, while in England the Bible Dictionary of Smith was current in three editions: a large one for theologians, a medium-sized one for students and clergymen, and a small one for Sunday-school teachers and young people in general. Afterwards two other English works came to compete with Smith, the *Encyclopædia Biblica* in four volumes, and the so-called Hastings *Dictionary of the Bible*, of which the former was suspected in orthodox circles as heretical. Within the last year three new publications have appeared on the basis of the old ones and make the enormous material of Biblical knowledge accessible to the general public. We announced the first volume of the *New Schaff-Herzog Encyclopedia of Religious Knowledge* in the October number of *The Monist*, and will add that at present the second volume lies before us in style and scholarship the equal of its predecessor. We have announced in the March *Open Court* the *Standard Bible Dictionary*, edited by Jacobus, Nourse and Zenos, a work mainly of American scholarship; and now there lies before us the one-volumed *Dictionary of the Bible*, edited by James Hastings, D.D., with the collaboration of John A. Selby, John C. Lambert and Shailer Mathews. In this work the influence of English scholarship prevails, and it may be regarded as the expression of a scientifically trained, but at the same time conservative, theology represented by its editor-in-chief, James Hastings, who is the editor of the *Expository Times*.

The entire volume comprises almost a thousand pages and it has been the editors' intention to offer their readers the whole material as complete as possible in a most condensed form. This work contains approximately the same number of pages as *The Standard*, but by using a smaller type and no illustrations, it is able to compress more material in the same space, and care is taken that the great subjects should not be treated with that excessive brevity which so often makes single-volumed works of reference so disappointing; e. g., 24 pages have been allotted to the subject of "Israel." As the scope of the work is simply popular, Hebrew and Greek words are used only in transcription. All articles are signed by the full name of the author.